/64 cont./

829 776 That the Kanaima customarily hides behind some tree, which is at the side of the road; that he first attacks by lashing at the eyes or entangling them with vines; that then he falls on his victim with sticks; and finally he blows (a magical blowing) on his head and on his feet so that he'll get sick.

776 That ordinarily the Indians do not die at the hands of the Kanaima, but several days later; and that they must neither /two plates appear here/ /65/ say that they looked on Kanaima nor that Kanaima caught them, but that they saw a tiger or that they tripped over a stick, etc., until such time as the danger may pass, because otherwise they might get even sicker.

That the cry of the Kanaima (let us say the war cry) when he attacks with other companions is "Sové!" or "Soé!"

That for no reason and never does the Kanaima attack those who are not Indians.

139. They also say, endowing the Kanaima with magic properties, that he sometimes converts himself into a fox and goes to dig in the graves of Indians killed by him; and that at other times he converts himself into Auoineripué, a legendary being who drinks the liquid of decomposing corpses, which is his kachirí and with which he becomes mad.

Finally, that the Kanaima does these evil things to Indians for revenge, since they expelled them from their land, and from envy, since they are poorer in belongings than the Indians themselves.

776 ● 781 756 And thus we have in conclusion that the Kanaima is the bogeyman and more than the bogeyman of all the Indians; a sort of persecution mania, which has taken over their weak minds; an almost incurable illness, since they believe that there is no possible remedy for anyone who has been caught by Kanaima and that there is no other recourse than to get into the hammock to die, if there is no enchanter who can come to cure him with stronger blowings than those of the Kanaima.

776 761 And, on the other hand, if there were no Kanaimas, the Indians would be immortal or slightly less than this, since there is scarcely a death that they do not attribute to Kanaima.

/66 cont./

142. Upon dealing with this subject, we have accidently had come to mind the story of that first fratricide, who was not satisfied with the promise of God that he would not die a perfidious death and thus lived an errant and fugitive life on earth, persecuted by the voice of blood.

And although we said at the beginning that the Indians are thoroughly imbued with the concept of Kanaima, it is hoped that little by little they will be abandoning it, since if they were at one time perfidious and bloody in their vengeance, now we have redeemed them from their barbarism, they have the right to enjoy that peace promised to men of good will.

143. To convince the Indians, and those who may read this, of the ideas here expounded, we are going to relate a few facts that we know with certainty.

797 123 776 781 a) On a certain occasion a missionary, who was inspecting their agriculture, thinking exactly about this matter of the Kanaima, tried to imitate the whistle that the Indians attribute to him, with such success and with such bad luck that an Indian who happened to have gone to get water, dropping the camaza, took off running like a buck, and crying in a loud voice got into the hammock shaking with fever.

123 776 781 b) Some travelers, camped near the Kamá waterfall and who were accompanied by Indians, out of idleness got the idea of shouting "Kanaima, Kanaima," and then, however hard they tried to persuade the Indians that it had been a joke, it was not possible to do so, since the Indians swore that they had seen him and they spent the rest of the night in painful vigil. /67/

159 776 578 c) A few years ago there in Akurimá lived two Indians, called Joaquín and Alberto; the first, who had a very bad previous history, since with other companions he had killed three civilized persons while they were sleeping, wanted to wreak vengeance on the second, with whom he had had a strong altercation. For this purpose he put on the clothing in which his mother had given birth to him, painted himself up well with annatto and other cosmetics, and in this strange form presented

all, in human guise, are recognized as being supernatural beings and not really human. Others are spirits that can materialize in almost any form, and still others are wholly invisible and formless supernatural beings or even represent a supernatural influence that is hardly thought of as possessing individuality or personality. Even these indefinite distinctions hardly seem to be very clearly present in the Indian mind. In a broader sense, kanaima is the evil principle of the universe and its manifestations are endlessly protean and essentially indefinable, an idea approaching the Polynesian mana (see Karsten's discussion, which, however, does not include an explicit understanding of more specific aspects of Carib kanaima).

Anything unexpected, a noise, a light, a branch falling, an unusual bird, a sudden shadow, may be greeted with the cry of "kanaima," a word that is heard constantly on Indian lips, both jokingly and fearfully. In general anything that startles them and that is not immediately explicable by some normal and expected cause is kanaima, and this is obviously related to their real fear of being startled and to their efforts to avoid startling others.

Even this does not exhaust the aspects of kanaima, for it includes true spirit-possession. Kanaima, or a kanaima, may enter the body of a victim and remain there, notably in the chest, causing fever and eventual death unless exorcized.

This spirit-possession is essentially related to the duties of the piache in averting the effects of kanaimaton, for medically his most important role is that of exorcist. Fortunately no case occurred during our stay, but the general procedure was reliably outlined to me by Indian eye-witnesses. The piache makes an infusion of green tobacco in water and snuffs this until he is thoroughly "drunk." He then gives a great leap into the air and disappears. Informants have no idea where he goes, but this is always done inside a house at night with the fires low or extinguished, and one can assume that he somehow climbs into the rafters. After a time he reappears and sits on his bench. This bench, called murei, is unlike the ordinary bench, aponoi?, being higher and carved into animal form (Fig. 76). He holds in his hands sticks and rolls of leaves and beats time on the ground with these while he sings.[174] Soon the piache is surrounded by a ring of light. My witnesses said that this was not visible to them but only to the piache, who presumably told them that it was there. Then the kanaima appears standing on the chest of his victim and is also visible only to the piache, who asks the kanaima to abandon his prey. The kanaima's reply is told to the sufferer and if it is affirmative recovery follows within two days. If it is negative, the patient inevitably dies.

The Kamarakotos believe that kanaimaton have now been fairly well cleared out around Kamarata by the piaches, but that some still invade the region and that they are still common in the Gran Sabana. The favorite haunts of kanaimaton, at least around Kamarata, are the forests and this is the

[174] [see footnote on p. 328, category 116 - Analyst]